

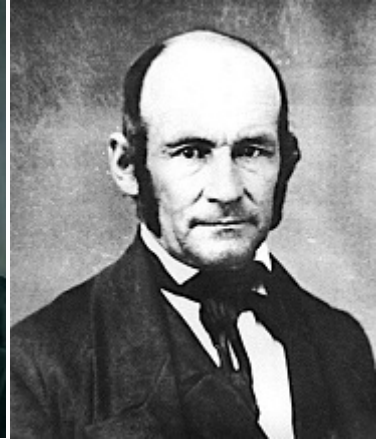
The World of Joseph Fielding: Chapter 16

Five Apostles Arrive from America on April 6th, 1840

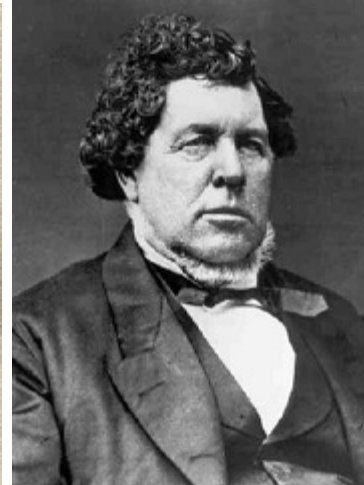
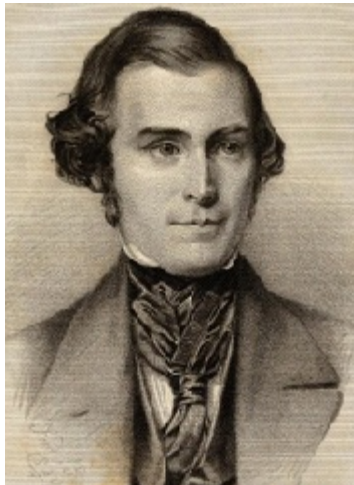
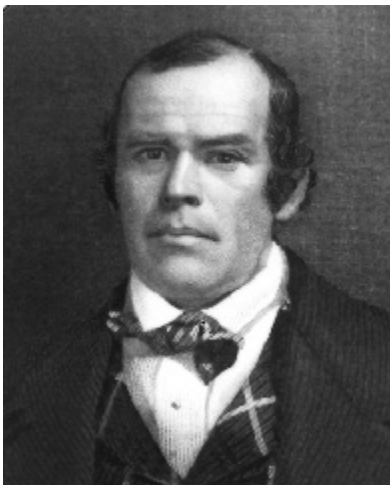
Joseph Fielding wrote that on Monday the 6th of April, five apostles, namely, Elders Heber C. Kimball, Brigham Young, Parley P. Pratt, his brother Orson Pratt, and George A. Smith, arrived at the Liverpool docks on the ship *Patrick Henry*.

Joseph did not mention that they were accompanied by Reuben Hedlock who had been a faithful member since 1836.¹

April 6th was exactly four years after the dedication of the Kirtland Temple, ten years after the organization of the Church, and twenty years after Joseph Smith's First Vision.²



Brigham Young arrived in Heber C. Kimball returned to England on April 6th, 1840, with England with President Young after an absence of two years.



Parley P. Pratt, the missionary who Orson Pratt, younger brother to Joseph Parley, joined the LDS Church in Fielding and his sisters, began his 1830 and proselyted with Samuel first British mission in 1840.

H. Smith.

George A. Smith, a first cousin to the prophet Joseph Smith, traveled with four apostles and joined two in England in 1840.

Before leaving New York City, Elder Parley P. Pratt had found the opportunity to hear Joseph Smith preach in Philadelphia. He wrote:

A very large church was opened for him to preach in, and about three thousand people assembled to hear him. Brother Rigdon spoke first, and dwelt on the Gospel, illustrating his doctrine by the Bible. When he was through, Brother Joseph arose like a lion about to roar; and being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed; and how he had found the plates of the Book of Mormon, and translated them by the gift and power of God. . . . The entire congregation were astounded; electrified, as it were, and overwhelmed with the sense of truth and power by which he spoke and the wonders which he related. A lasting impression was made. . . multitudes were baptized in Philadelphia and in the regions around, while, at the same time, branches were springing up in Pennsylvania, in Jersey, and in various directions.³

Apparently the apostle's voyage to England was very difficult, and after their arrival, they did not locate John Taylor until Tuesday, "who was overjoyed to see them." All but Elder Pratt, who remained in Liverpool with Elder Taylor, traveled by train to Preston on Wednesday.

Joseph Fielding, by this time in Manchester at the mission office, learned of their arrival on Thursday after receiving a letter from his brother-in-law in Preston, George Greenwood, who had since joined the Church.⁴ This warm letter was written with humor and affection. George penned:

I have the pleasure to inform you of the welcome arrival of our much esteem'd Bro'r Kimbell at our House in company with four other Brethren. They landed in L,pool on Monday but did not find out that you were, or had been in L'pool until after you had left for Manchester. Bro'r Kimbell appears rather thin, he has been poorly, but says the Sea Voyage has done him good. We had a very throng time for two hours. Bro'r Kimbell was accompanied by Bros Smith, O. Pratt, Young and Hadlock. If we had Bro'r. Fielding here we should feel our happiness increased.

We feel to want you here so soon and you can come, we ask in good health and our joy increased by our arrivals. I hope you are well and engaging all the comforts you can wish from Your Family. I expect you have had word from Br. Taylor before this – but Bro'r. Kimbell wished us to drop you a line to make ____ work. Sister Hannah and Rachel are both well. We all join in love to you expecting to see you soon. I remain your affectionate Bro'r. George Greenwood

Joseph immediately traveled by train to Preston to meet them. There he found:

the Brethren at Sister Dawson's, our old Mother. It was indeed a time of Rejoicings, yet they look thin & weather beaten. Bro. Kimball is very thin, but they are in good Spirits, and the Spirits of the Saints are greatly revived by their coming.⁵

Joseph, who was reunited with Hannah, took some time to write that in his absence, Hannah had

struggled with temporal difficulties:

She would go to Work, but she cannot leave the little Child. Her hands are tied fast. I have been in Liverpool. . . the Means afforded are very limited. This at present is my greatest anxiety. I feel grieved that my Mind is not more free in this respect, so with all the Blessings of God bestowed upon me I still have need of Patience. There is a little Party Spirit here, and my Wife is in one Party, though not in the Spirit of it, but living in the midst of it. I have but little time with her, so she is left, as it were, without a guard in the Midst of temptation. From this and other Cases of the same kind, I learn one lesson, viz; that no Man should go forth into the Vineyard, to leave his Family, unless they can be supplied in temporal things.⁶

The Apostles Hold Council Meetings in Preston

On Sunday the 12th of April, the apostles met with the Saints in Preston's Temperance Hall, formerly the cock pit. Joseph Fielding wrote that Elder Kimball called him up:

into the Pulpit to open the Meeting. This was his desire to support me in my office. He then prayed and spoke a While & Bro. Young bore testimony.

Joseph wrote about the afternoon meetings:

Elder Kimball spoke. I administered the Sacrament, and Elder Smith spoke, and several of the Saints. A contribution was made to assist the Brethren to their Places.



The apostles held a conference in Preston's Temperance Hall the Sunday after their arrival.

In the evening meeting Orson Pratt spoke:

[He] gave an account of the coming forth of the Work, the Angel, etc.; it was very interesting. Bro. Hedlock spoke after. The House was full. I closed by Prayer.⁷

Brigham Young Sustained as President of the Quorum of the Twelve

On Tuesday they were joined in Preston by Elder John Taylor and Parley P. Pratt from Liverpool. Elder Wilford Woodruff left his field of service in the Ledbury area and traveled to Preston. The seven apostles, Brigham Young, Heber C. Kimball, George A. Smith, Parley P. Pratt, Orson Pratt, Wilford Woodruff and John Taylor "met in council and ordained Bro. Richards to the office of Apostle."

Willard Richards was the only apostle in this dispensation to be ordained to his office outside the

United States. Brigham Young was then sustained by his fellow apostles to be the president of the Quorum of the Twelve, another unique event.⁸

Unbeknownst to any of them, Orson Hyde had recently left Nauvoo to return to England. He planned to go on to Jerusalem, where he would serve a historic mission.⁹

On Wednesday the eight apostles held a general conference, again meeting in the Temperance Hall. Joseph Fielding wrote:

A General Conference met at 10 A.M. in the Cockpit. The Brethren were there from most of the Churches. I opened the Meeting. Elder Kimball presided. I represented the Church in Preston & others [represented] the other Branches. . . . [That evening] Bro. Woodruff preached & Bro. Taylor spoke after; full house.¹⁰



In 1840, Willard Richards became the only apostle to be ordained to his office outside the United States in this dispensation.

On Thursday the Twelve held another council meeting. It was determined that Joseph would stay in Preston after months of being away from Hannah and Rachel. Elder Taylor returned to Liverpool. During this meeting Peter Melling was called to be a patriarch.

Peter Melling Called to be the First Patriarch in England

Peter Melling, who was just past his fifty-third birthday, had joined the Church shortly after the missionaries' arrival in England.¹¹ The day after his call, the apostles, with Joseph and Hannah Fielding, met at the Melling home in Penwortham, just across the River Ribble from Preston. There, Peter was ordained to the office of patriarch, becoming the second patriarch in the LDS Church, the first being Joseph Smith's father. The members of the Quorum of the Twelve Apostles then placed their hands on Peter's head and pronounced a patriarchal blessing upon him.

After this event, they all "partook of Sister Moon's Bottle of Wine, 40 years old."¹² The Word of Wisdom was loosely adhered to in the early years after Joseph Smith's 1833 revelation about strong drink. However, this forty-year-old bottle of wine in Penwortham was probably consumed because the Moon family was making firm plans to emigrate as soon as possible. They had surely saved this bottle for a special occasion, and with this honor being bestowed on this faithful man, perhaps they realized there would not be a better time.

Just two weeks earlier Joseph Fielding had recorded in his journal that he and Elder Taylor happened on the opportunity to teach an interested husband and his wife the gospel in their Liverpool home. Their hostess had commented that she was entertaining "angels unawares." She then "ordered the Servant to bring in a Pitcher of Beer, of which we took a little, chiefly as a

compliment to them.”¹³

The Apostles Give Their Approval for LDS Converts to Emigrate

Another council was held Saturday evening. Joseph Fielding wrote:

Bro. P. P. Pratt spoke of the Gathering about an hour; shewd the price of Land, Corn, the Cost of going, Situation of the Country, and how the Saints should act, viz: to go as other Emigrants, making no noise about it, that as soon as they are ready they might go.

Joseph explained in his diary that this was the decision of the council a week earlier. “The Rich should not go without the Poor,” a lesson which was learned during the exoduses from Kirtland and Far West, “or those that had more than they needed should help those that lacked, so the way is now opened.”

Joseph felt validated in his decision to hold off on allowing the Saints to emigrate until the arrival of the apostles:

I felt thankful that I had held back as I had done, and not given liberty till the Brethren have come. I felt thankful for Men of God to teach the Truth to us, that we may not walk in Darkness or in Doubt.¹⁴

Concerning this week of council meetings, John Taylor’s biographer recorded:

It was resolved that a periodical should be published and called the *Latter-day Saints’ Millennial Star*, of which Parley P. Pratt was the appointed editor. A hymn book was also to be published, John Taylor being one of a committee of three to select the hymns. It was also decided to print a third edition of the Book of Mormon.¹⁵

The Millennial Star would be published for the next one hundred and thirty years, ultimately being replaced by the *Ensign* in 1971.

Joseph Fielding wrote:

The Brethren in Council were also much edified. Bro. O. Pratt went to Longton to preach the next Day. Early this Morning also Elders B. Young & Woodruff went off toward Herefordshire [to the Potteries].¹⁶

Wilford Woodruff recorded the success of the missionary work in The Potteries, with hundreds wanting to be baptized, more than he could physically handle:

This has opened the largest field for labour & increase of numbers of any door that has been opened in the same length of time since the [Church] has been established. . . when I

left this vast field of Labour to go to Preston to attend the conference, there were nearly 200 souls ready to be baptized as soon as an opportunity offers. But I have attended the Conference & have again returned into this part of the vineyard, & Elder B. Young is with me & I expect Elder Richards soon to assist . . . I expect the church will number several hundred in this region soon.¹⁷

Joseph Fielding Released as the British Mission President

On Sunday, Joseph’s close friend Parley P. Pratt preached in the Temperance Hall. Joseph wrote:

The Place was full of very attentive hearers. This Day my whole Soul rejoiced, yea, I could not express my Joy. I had been laboring 2 years since the Brethren left us to go home. I feel that I have the good will & Confidence of my Brethren, the 12; they have not a Word of Censure, but they rejoice to find things as well as they are. Their Desire is to exalt me in the Eyes of the Church. The Saints also manifest their Love to me, even beyond what I expected to see. . . . The Lord has been very kind to me in all things: blessed be His holy name forever, Amen.¹⁸

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After conferences ended in Preston in April, 1840, the apostles and other missionaries went to their various fields of labor. Joseph Fielding remained in Preston. John Taylor returned to Liverpool. Orson Pratt and Reuben Hedlock were sent to Alston. Heber C. Kimball, Parley P. Pratt and Willard Richards set up the new mission headquarters in Manchester. Brigham Young and George A. Smith accompanied Wilford Woodruff to the Potteries. Theodore Turley remained incarcerated in Birmingham, 200 miles south of Alston.

After Joseph Fielding's release as the mission president, he was likely free to return to America. However, Hannah was in poor health, and there were possibly other reasons they chose to stay. Her brother George might have been interested in emigrating with them and perhaps they delayed until he was ready to leave. However, for the next few months it appears that Joseph's presence was required in assisting the apostles as they settled into their new surroundings. Likely the intention was to emigrate as soon as possible, but there was no pressing need.

On Monday morning Joseph Fielding took care of some business. He wrote:

I wrote Letters of Introduction for Elders Pratt & Hedlock to the Church in Alston, gave them each out of the Fund for the Purpose, 18 Shillings to take them there. . . . Elder P. P. Pratt started by Railroad to Manchester. . . so I am now alone again. I think Preston is honored by sending out the Servants of God to all Parts, though it be at some little Expense. The Brethren have all been supplied with means to take them on their Way. Some Money had been raised for Elder Turley in Prison, but we found he did not particularly need it, so it was taken to help the Elders out.¹⁹

On the 23rd of April, Joseph and Hannah visited some friends across the River Ribble in Walton-le-Dale. Two were sisters to Ann Fielding, the widow of his brother John. The friends had a previous engagement and apologized that they had to leave. Apparently their home was lovely, and Joseph left a pamphlet, *The Voice of Warning* with the hopes that it would make its way to Graveley and his sister-in-law. He wrote:

I felt truly thankful when I looked at my own Situation and considered what I had sacrificed for the Gospel's Sake. I might have enjoyed the World as well as they. My Prospect was good in America; I might have been rich, but I saw the Kingdom of God set up on the Earth and it attracted my Attention and took away all my desire for the Pleasures of this vain world. I am now a Priest of the Most high God. I have got the

Pearl of great price, the hidden Treasure, and I have sold all for it.²⁰

At the end of the month, Joseph wrote of his wife's illness, which he simply called "Cramp." He said that on one particular day she was "ready to die with pain," but after a blessing from the elders, "she was immediately relieved." It appears that Elder Kimball occasionally shared their home. After an evening council meeting, they returned to find Hannah quite ill. "We laid our Hands on her & Bro. Kimball prayed for her & rebuked her Pain & it ceased."²¹

On Sunday the 26th, Joseph left Hannah at home feeling better. He preached at the Temperance Hall, which Joseph felt would be his last time to preach there on a Sunday. He and Elder Kimball spoke "chiefly of the Principles of the Kingdom & of the Duty of one Saint to another to get them into the Celestial Glory." Upon returning home, he found Hannah in "great pain. It seemed as though Satan was determined to kill her." Then, during the evening meeting, "she was again seized with great violence."

First Issue of Millennial Star Published

On May 2nd, 1840, Joseph Fielding received copies of the *Millennial Star* from Elder Pratt in Manchester.²² Elder Pratt had written a new hymn for the first issue,²³ which was printed on the front page. The hymn, which is now the first hymn in the 1985 edition of the LDS hymnal, began:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

Joseph worked to find subscribers to pay for this publication. Articles about doctrine and church history were published, along with news items, and information about the LDS Church in America, including births and deaths of members abroad.

The first Sunday in May found Joseph Fielding and a local missionary preaching in the Orchard, an open air location they had found. "We enjoyed ourselves well & some of our old Opposers stood by. . . . I felt I had done my duty at the End of the Day."²⁴

The following week Joseph left Preston although Hannah was still not feeling well. "She wished me to go." He first walked to Clitheroe to see Elder Kimball. "The day was hot, my Shoes were tight, but I was not tired." He traveled to various locations over the course of the next few days, even taking Elder Kimball to Downham where three were baptized late in the week.

Members traveled to Downham from nearby locations to hear Elder Kimball and Joseph preach in a barn on Sunday. Joseph wrote:

There was a good feeling through the Place; many believed; 4 baptized; so we had a good Day. . . . [that evening, after walking three miles,] preached at Clitheroe, after which 6 were baptised. The Saints were much strengthened there; some precious Spirits among them. We felt great love to them and they to us.²⁵

The following week Joseph and Elder Kimball visited many members in the surrounding areas. At the end of their journey, “We had a Pleasant Walk together to Preston; our Hearts burned within us while we talked by the Way.” Friday afternoon, after almost a two week absence, Joseph found his wife very ill at her brother George’s house. He took her to their home, and then attended a council meeting that evening.

During this same period, Brigham Young and Wilford Woodruff were building up the congregations in the Potteries. Wilford wrote:

The [Anglican] Church minister in the Parish sent a spy to attend [our] meeting to carry him word what we preached. As soon as the meeting closed I put my hand upon his shoulder & asked him what he thought of our doctrine. He replied, ‘I think it is of God.’ He appeared astonished when he left the house.²⁶

After traveling with Elder Kimball during the third week in May, Joseph Fielding wrote that they concluded their journey with a meeting in Longton:

We told the Saints a good deal about the Gathering. Bro. K. Told them how to act as to themselves; advised them to get ready to go off next spring. There was and is in general a good Spirit amongst them.²⁷

On Sunday, May 24th, Joseph wrote that “we enjoyed ourselves very much. I preached in the Eve in the Open Air, and we never had a better Day in a long time than this was.”

Peter Melling Confers Patriarchal Blessings

The next day, Joseph took Hannah and Rachel to Penwortham. They ate lunch with Peter Melling and then spent the rest of the day with the large Moon family, who were “waiting till the time for Starting to America.” That evening a meeting was held for the first time for members to receive their patriarchal blessings. Several members of the Moon family received their blessings. Joseph wrote:

Brother Melling then blessed my Wife. It was a very comfortable time. We stayed till late. We had near three miles to walk, and it was midnight before we got home.²⁸

In her blessing, Hannah was told that her “heart is set to do the will of God. . . . [and] your posterity shall be mighty upon the Earth, and they shall enjoy the fulness and fatness thereof. . . .” Hannah was also blessed that:

You, along with your husband [would] cross the mighty Ocean, and that good land which you have been a stranger to, you shall inherit . . . And shalt have to rejoice with all those that are gathered from the nations of the Earth, who shall be brought unto Zion. . . .²⁹

At the end of the week, Joseph wrote that “A number of the Saints started to Liverpool, to sail for Zion on Tuesday next.” Joseph named several of these families, many of whom were of the Moon family and their relatives.

The First Organized Group of British Saints Emigrate

As the first organized group of LDS converts prepared to leave England, Heber C. Kimball, Joseph Fielding and William Clayton, directing their emigration, sent a letter with the saints to the leaders of the Church in Illinois, recommending these members into their hands. The letter was dated May 25th, 1840:

We commend to your notice the Brethren and Sisters having commendatory letters from us of this date, that you will do all that you consistently can for them, for I verily believe they have the utmost confidence in you, and will receive with gratitude your advice and instruction, and cheerfully submit to the rules and regulations of the Church. They have our blessings, and we trust their subsequent conduct will entitle them to your blessings, also and the Church generally.

We rejoice that we can say the work of God here is in a prosperous way, Yea, we rejoice greatly at the aspect of the times, expecting the time to be not far distant when the standard of truth will be conspicuously raised through out this Land. We have witnessed the flowing of the Saints towards Zion, the stream has begun and we expect to see it continue running, till it shall have drained the salt or the light from Babylon, when we hope to shout Hosanna home.

Dear brethren accept our love, and present it to the Church of your brethren in the new and everlasting Covenant.

[Signed]
Heber C Kimball
Joseph Fielding
William Clayton³⁰

At the end of May, the Moon family and other new converts, totaling about forty, left Penwortham and traveled to Liverpool, moving their luggage on board the ship *Britannia* that evening. The ship



The British Royal Mail created a stamp in 2013 to commemorate the *Britannia*, which carried passengers in addition to mail across the Atlantic. The RMS *Britannia* was quite large, being 200 feet long.

had been transporting cargo and passengers across the Atlantic for twenty years. Over the next few days this group bought supplies for their voyage, including almost forty yards of linen for tents.

Brigham Young and Heber C. Kimball joined the group on board for a few days. They hung a curtain across a doorway and gave blessings to the emigrants. Later, they sat with the leaders of this small group and drew a map, giving directions of how they would reach Nauvoo from New York City.

On Friday the 5th, the ship floated into the River Mersey. The next day, the sails were raised and the ship sailed out of the port.

Hugh Moon recorded that on Sunday, June 7th, a very windy day, “Most of us were sick.”

John Moon wrote:

On the 8th was had a very high wind and water came over the bulwarks all that day and all was sick. I never saw such a day in all my days. Some crying, some vomiting; pots, pans, tins and boxes walking in all directions; the ship heaving, the sea roaring and so we passed that day. On the 9th, a calm.³¹

Word of this large body of saints emigrating to the United States spread quickly throughout the congregations of British Saints. Shortly after their departure, Joseph Fielding received a heartfelt letter from George Watt, the first man baptized in England. George had been encouraged by the brethren to take employment as a policeman, and while he and his wife were financially better off than when he had worked in a factory, he considered this work to be “bondage” and asked for guidance as to how to extricate himself.

By the second page of his letter George was asking for advice on emigrating to Zion and asked Joseph to speak with Elder Kimball about his situation. He concluded, “I have learned many good lessons from the experiences which I have had, I feel to praise the Lord for his goodness that he has helped me hitherto.”³² George would serve a mission in Scotland before emigrating in 1842.

For the next several weeks, through the month of June, Joseph’s entries in his journal were very positive. Missionary work was going extremely well. He was traveling and was extraordinarily busy. He was also writing articles for the *Millennial Star*. The missionaries in England communicated via mail and the news from all areas was positive. John Taylor received a welcome letter from his wife Leonora in Nauvoo:

She speaks of a Large Conference on the 5th of April last, which lasted 5 Days, during which 70 were baptised, etc. States that all the Wives of the Elders who have come to England were well.³³

At this time Elder Woodruff wrote from the Potteries:

The power of God is among the People. . . .The Churches in this part of the vineyard now number more than 500 souls where a little less than four months since there was not one to be found or the fulness of the Gospel heard.³⁴

Joseph did his best to stay in contact with his family. He wrote Mary and Mercy in Nauvoo, likely sending those letters with the Moon family. He also visited with Martha and his brother James, although he did not comment on the visit.³⁵

Joseph wrote of a situation which would later inadvertently affect his own life. Ann Dawson, who had housed the missionaries for several years and was a faithful member, had a daughter who had left her husband and married another man. After their marriage, which was considered unlawful since the wife had not been legally divorced, the couple lived in a state of limbo, not allowed to be members in good standing because of this marriage, and yet they were devout believers. After some period of time had elapsed, Joseph Fielding had a conversation with Sister Dawson about her daughter. He wrote:

I found that the former husband had been unfaithful and had broken his Marriage Covenant, and had forsaken his Wife; and on considering the Case we saw that the Woman ought to be allowed the Privilege of being admitted into the Church according to the earnest Desire of them both. We therefore invited them to be baptised, they were much pleased, and we expect them to be good Members of the Church.³⁶

Children in Liverpool were Blessed Publicly for the First Time

In mid-June Joseph traveled to Liverpool with Elder Kimball and there joined Elder Taylor. On a Sunday they met with the members of the branch. Joseph wrote that in their meeting:

[They] blessed about 12 Children, the first that had been blessed publicly there. The Saints were much pleased with the Ordinance, and I felt blessed in it also, and in speaking to the Parents. Bro. Taylor preached in the Eve; the word was with Power, but the Congregation is small for such a Place.³⁷

Joseph spent much of the month with Elder Kimball, with whom he had worked closely during the first ten months of his mission. Toward the end of June, Heber told Joseph that “he had a Blessing for me, that he would give it to me as soon as he had an opportunity,” and on the 26th of June they found the time for the blessing to be given. Someone took notes, and Joseph transcribed them the next month but saved a place in his diary for it:

[He was told that he] shalt go forth, and the Angel of God shall go before thee and prepare the hearts of the People to receive thy testimony. . . .And inasmuch as thou art faithful and hearkenest to the Council of God, and wilt listen to his Servants that he has

set to roll forth his Kingdom, the Power of the Priesthood of Melchizedek shall rest upon thee. . . . Thou shalt be an instrument in the Hands of God of bringing many of thy Kinsfolk into the Kingdom, and of proclaiming deliverance to thy Father & Mother & they shall rise up and bless thee and thy Posterity . . . for they shall be great in the Earth. And thy companion shall share with thee in these Blessings, for she shall be blessed. . . . No good thing shall be withheld from thee or thine. . . . And the time speedily cometh that thou shalt go forth with thy Family upon the Land of Joseph to receive thine Inheritance on that goodly Land. And inasmuch as thou art faithful, thou shalt see the Saints that have been driven, restored to their own Lands and their Enemies brought Low. Hold the Character of thy Brethren sacred and God shall hold them sacred, and nothing shall be withheld from thee, and thou shalt see greater things than have entered into thy Heart. Satan has tempted thee to be rebellious, but the Spirit of God has said ‘Be still,’ and thou shalt overcome all evil Propensities and become pure.³⁸

A Conference was Held in Manchester in July, 1840

On Monday, the 6th of July, 1840, a general conference was held in Manchester. The apostles handled some difficult disciplinary items, one involving a member who claimed to be acting under the direction of the Spirit but who was harassing branch members. He was severely disciplined and Joseph Fielding wrote, “We never before saw such a Case. I felt thankful that such a thing did not take Place before the 12 came.”³⁹

Members of the Church attended this conference from all over England. Joseph wrote:

The total Number was 2500, increase since last Conference, 811. . . . The Churches were divided into Districts and Elders appointed to preside over them, so that the Charge which had before devolved on me was taken off, and I was set at liberty. All those who were willing and at liberty to go out into the Work were called on to stand up. . . . The State of the Church is good. The Meeting adjourned at Noon and met again at 2. Much Busyness was done through the Day; a good feeling prevailed. In the Eve John Taylor preached.⁴⁰

At the conclusion of the conference, President Brigham Young sang a duet with a British member, *Adieu, My Dear Brethren*, a hymn which Emma Smith had included in her 1835 hymnal. After a prayer the conference was concluded.⁴¹

Joseph Fielding Assigned to Preach in Bedford and Huntingdon

The following day Elder Parley P. Pratt, who had been chosen to be the new mission president,⁴² presided at a council meeting. Joseph wrote:

Those who had offered themselves for the Work were appointed to different Places by which the Work will spread further through the Land by far than heretofore. My Appointment according to my former request or desire, was to my native Place, the

counties of Bedford and Huntingdon.⁴³

The First LDS Hymnal was Published in Manchester in 1840

A new hymnal was approved at this conference, which would shortly be compiled by Brigham Young, Parley P. Pratt and John Taylor, with two-hundred and seventy-one hymns.⁴⁴ Elder Pratt had composed several of the hymns, including *The Morning Breaks; Jesus, Once of Humble Birth; Father In Heaven, We Do Believe; An Angel From On High; and Come, O Thou King of Kings*.

John Taylor composed *Go, Ye Messengers of Glory*.

Other hymns were written by William W. Phelps, including *The Spirit of God*, which has since been sung at the dedication of every temple in this dispensation; *O God, The Eternal Father; Gently Raise the Sacred Strain; Redeemer of Israel; and Now Let Us Rejoice*.

Several hymns by Eliza R. Snow were included, such as *Truth Reflects Upon Our Senses*.

Edward Partridge, the presiding bishop of the Church, wrote, *Let Zion In Her Beauty Rise*, a hymn which LDS congregations don't sing very frequently today, but the Tabernacle Choir sings often.

Many of the hymns in this book were favorite and familiar non-conformist hymns. Isaac Watts, a dissenter from the 18th century, wrote *Joy To The World; Come, Ye That Love the Lord; From All That Dwell Below the Skies; Sweet Is The Work and He Died, the Great Redeemer Died*. The words to that particular hymn were touched up a bit by Elder Pratt, a liberty allowed since Mr. Watts had been dead for almost a century.

Some hymns were beloved Methodist verses composed by Charles Wesley. These included, *Ye Simple Souls Who Stray* and *Come, Let Us Anew*. Joseph Fielding's mother would have been pleased to know that his well-known hymn, *Arise, My Soul, Arise*, was included. Of all the hymns listed here from the 1840 British hymnal, the latter hymn is the only one not found in the current 1985 edition of the LDS hymnal. This first British hymn book was published in July.⁴⁵

A surprising hymn was also included, *How Firm a Foundation*. This was not a new hymn at all, but was included in a 1787 Baptist hymnal and adopted by the British Methodists. It would later be sung at the funeral of Robert E. Lee, the American Confederate general, and would become a favorite LDS hymn.

A hymn composed by an American Baptist minister, Samuel Francis Smith, was included. Mr. Smith was the author of the well known hymn, *My Country, 'Tis of Thee*. The hymn of his which was included in this 1840 hymnal was titled *Can I Leave You? Yes, My Native Land*, and had been included by Emma Smith in her 1835 Kirtland hymnal. This hymn addressed the influx

of immigrants to the United States and their feelings as they left their homeland.

Another hymn included was originally a seven-stanza poem written in 1826 by British poet James Manwaring, “The Stranger and His Friend.” An American minister, George Coles, set the words to music and this new hymn was often sung in both American and British Protestant congregations. After John Taylor became the president of the LDS Church, he had the words set to a slightly different version of the music by George Coles. The hymn is now in this form in the 1985 LDS hymnal and is titled, *A Poor Wayfaring Man of Grief*.⁴⁶

British Printing of the Book of Mormon was Approved

The July conference in Manchester also approved raising funds for the printing of a British edition of the Book of Mormon. Brigham Young sought bids for this project, ultimately selecting a printer in Liverpool. His bid was low because Elder Young found a separate source for paper. The printer used the 1837 copy of the Book of Mormon which had been printed in Kirtland by Parley P. Pratt and John Goodson, but much of the spelling was British.⁴⁷

After the conference, Elder Pratt returned to the States. He planned to return with his family. The decision had been made that he would remain in England, possibly for several years, in order to facilitate the publishing of books and tracts. He did not return until October.

Joseph Fielding Visits with His Sister Ann Matthews and His Brother James Fielding

The week after the conference Joseph met with his sister Ann Matthews for the first time since he departed Liverpool for Canada, six years earlier. She had traveled to Preston and hoped to see him. “I found her rather more reasonable than I expected; more so than Bro. James.”

The following week he tried to visit again with his sister Ann, who was staying with James and Martha. Joseph wrote:

[I] found but little satisfaction, for when I began to talk to her, James interrupted and took away my Subject twice. . . .So it was proposed that she should come to see me, and I invited her to spend the next afternoon with me . . . and it was agreed that I should call for her. I felt grieved at myself that I should be irritated at his talk. . . and was led to humble myself before the Lord on this account.⁴⁸

On July 16th, 1840, Joseph and Hannah entertained his sister Ann and two apostles, Elder Kimball and Elder Richards. Theodore Turley, who had been released from jail and moved out of Birmingham, was also present. Joseph wrote:

We spent the time very comfortably. Bro. K. took the Conversation with Sister Matthews and carried it on in an excellent Spirit. She also shewd a good Spirit, though she still as ever could not receive these things. Bro. Turley spoke awhile much to the point. Bro. K.

Bore testimony to her at last, and at her suggestion it was written, and she & Brother R. both took a Copy. Brother K. at parting, proposed to have a Prayer. We sung a Hymn and Elder Turley prayed, and we parted on the best of terms.⁴⁹

Chapter 16 Endnotes Pages 259-274:

1.Information about Reuben Hedlock can be found at <http://josephsmithpapers.org/person/reuben-hedlock>.

2.April 6th is an interesting historical date to observe. The St. George Temple would later be dedicated on April 6th, 1877. The Salt Lake Temple was dedicated on April 6th, 1893. The Palmyra Temple was dedicated on this date in 2000. General conferences of the Church have been and still are customarily held the first weekend in April. Passover and Easter occur near the first full moon after the spring equinox and often coincide with General Conference and/or April 6th. The Kirtland Temple was dedicated March 27th, 1836. The appearance of the Savior, Moses and Elijah occurred the following week on April 6th. As recently as April 6th, 2014, Elder David A. Bednar stated that April 6th was the date of Christ's birth.

3.The Life of Parley P. Pratt, pages 260-261.

4.Joseph Fielding Diary, page 70. This is Joseph's first mention of Hannah's brother. His entry on the 9th of April, 1840 states, "This Morning a Letter came from Bro. Greenwood of Preston, informing us of the arrival of the Brethren." A copy of this letter, dated April 8th, 1840, is held with the Joseph Fielding Correspondence Collection, MSS 670, at Brigham Young University Special Collections. History of the Church, Volume IV, page 111, "April 7 [1840]. The brethren (President Brigham Young, *et al.*) found Elder John Taylor, who, in company with Joseph Fielding, had recently built up a branch of twenty-eight members in Liverpool."

5.Joseph Fielding Diary, page 70. Life of John Taylor, page 83.

6.Joseph Fielding Diary, page 70.

7.Joseph Fielding Diary, pages 70-71.

8.Church History, Brigham Young, Served 1847-1877: [lds.org/churchhistory/presidents/controllers/potcController.jsp?leader=2&topic=events](https://www.lds.org/churchhistory/presidents/controllers/potcController.jsp?leader=2&topic=events). "1840 April 14, age 38, Sustained as President of the Quorum of the Twelve."

9.Journal History, 15 April 1840, image 102.

10.Joseph Fielding Diary, page 71.

11.On pages 12 and 15 of Joseph's diary, Joseph had recorded Peter Melling's ordinations to the office of teacher and then priest. Brother Melling was ordained to the office of priest on Christmas Day in 1837, the same day William Clayton had been ordained. The apostles would have not had time to get to know Peter Melling. Surely Joseph Fielding had recommended his name for this significant office. Truth Will Prevail, page 120, provides the information that Peter Melling was ordained by Brigham Young. The Early Church Information File, card #639 [Measom-Merrill] states that Peter Melling was given his patriarchal blessing by the Quorum of the Twelve Apostles. He was of the lineage of Ephraim.

12.Joseph Fielding Diary, page 71. This event was also recorded in the History of the Church, IV, page 120, and states that the consumption of the wine was in celebration of Peter Melling's ordination to the office of Patriarch. Joseph's diary and the History of the Church both state that the apostles met in Penwortham to drink the wine. The Melling family was enumerated in Penwortham in 1841, so I have made the assumption that they met in Peter's

home.

13. Joseph Fielding Diary, page 69.

14. Joseph Fielding Diary, page 71.

15. Life of John Taylor, page 83.

16. Joseph Fielding Diary, page 71.

17. Waiting for the World's End: The Diaries of Wilford Woodruff, page 28. Two paragraphs were written under the date of April 15th, 1840 but were in fact a summary of work occurring in the previous five weeks.

18. Joseph Fielding Diary, page 71.

19. Joseph Fielding Diary, page 72.

20. Joseph Fielding Diary, page 72.

21. Joseph Fielding Diary, pages 72-73. My son Jeff is a medical doctor, and as I transcribed this paragraph, I sought his advice. His response was, "Could be appendicitis, renal stones, gallstones. Uterine or GI issues. Lot of options." Her illness seemed to last for a few weeks and then Joseph did not mention it again.

22. Joseph Fielding Diary, page 73.

23. The Life of Parley P. Pratt, page 264.

24. Joseph Fielding Diary, page 73.

25. Joseph Fielding Diary, pages 73-74.

26. Waiting for the World's End: The Diaries of Wilford Woodruff, page 30.

27. Joseph Fielding Diary, page 75.

28. Joseph Fielding Diary, page 75. The date Joseph wrote was clearly May 25th, 1840. Peter Melling was a newly-ordained patriarch and began giving blessings at this time. However, Hannah Greenwood Fielding's blessing states that she received it on the 10th of June, not the 25th of May. On the 9th of June Joseph wrote that he "Attended a Patriarchal Meeting at Preston and left Preston with Elder Kimball and went to Longton." There is no mention of his wife at this meeting or of her at all in this entry on the 9th. I am going to venture a guess that notes for Hannah's blessing were recorded on the 25th, and they were mixed in with blessings given earlier on the 9th, and they were all transcribed later. In looking through the Early Church Information File, which is online, I can see that Lydia Moon, the daughter of Thomas Moon, received "a father's blessing" on the night of the 25th. It appears to be recorded in the patriarchal blessing index, but on both the card and in Joseph's diary, this blessing is clearly identified as a father's blessing. Lydia later received a patriarchal blessing in Nauvoo. This index shows that Lydia's parents, Thomas and Lydia Moon, both received their patriarchal blessings on the 25th, in agreement with Joseph Fielding's diary. The Moon family left Liverpool for New York City on the 6th of June, 1840.

29. Hannah's patriarchal blessing is dated the 10th of June, 1840, in Penwortham. It is found in Volume 8, page 21.

30. A copy of this letter is found among the Joseph Smith Papers, and was directed "To the Presidency, High Council and bishop of the Church of Jesus Christ of Latter Day Saints at Commerce."

- 31.Information about this voyage came from the Mormon Immigration Index, which is online.
- 32.This letter, dated 9 June 1840, is part of the Joseph Fielding Correspondence Collection held at BYU's Special Collections, MSS 670.
- 33.Joseph Fielding Diary, pages 75-78.
- 34.Waiting for the World's End: The Diaries of Wilford Woodruff, page 30. Under date of June 20th, 1840.
- 35.Joseph Fielding Diary, page 75.
- 36.Joseph Fielding Diary, page 77. This paragraph struck me because I have discussed the practicality of a legal divorce between Mary Ann Peake Greenhalgh from William Greenhalgh with another researcher on this line, George Ryskamp, the husband of a direct descendant of Mary Ann and Joseph Fielding. I also knew from a separate situation, specifically with Susanna Mehitable Rogers Sangiovanni Pickett, a daughter of David White Rogers, and with numerous situations in Utah, that Brigham Young was very liberal in granting divorces to women who were unhappy in their marriages. While not holding civil authority, Joseph Fielding chose to allow that the Church membership of this couple would not be affected by the legal limbo of an unresolved divorce.
- 37.Joseph Fielding Diary, page 76.
- 38.Joseph Fielding Diary, page 79.
- 39.Joseph Fielding Diary, pages 80-81.
- 40.Joseph Fielding Diary, page 81.
- 41.History of the Church, Volume IV, page 335.
- 42.Life of Parley P. Pratt, page 269.
- 43.Joseph Fielding Diary, page 81.
- 44.Information about this hymnal comes from a comment made by John Taylor on page 83 of his biography, "A hymn book was also to be published, John Taylor being one of a committee of three to select the hymns." I studied a digital version of this hymnal at archive.org/details/collectionofsacr00you.
- 45.History of the Church, Volume IV, page 253.
- 46."Strains Which Will Not Soon Be Allowed to Die. . .": "The Stranger" and Carthage Jail, by Michael Hicks, BYU Studies, Volume 23:4.
- 47.Two interesting articles briefly discuss the printing of the 1840 British edition of the Book of Mormon. One was written by Bruce Satterfield titled, "The Publication History of the Book of Mormon," published in 2000. The second is an article written by David J. Whittaker and published in Mormon Historical Studies in the fall of 2005, titled, "'That Most Important of All Books': A Printing History of The Book of Mormon." Both of these articles are easily found online.
- 48.Joseph Fielding Diary, page 82.
- 49.Joseph Fielding Diary, page 82.